Fellowship in Prayer

"For a world united in prayer"

"Consecrate us, O Lord,
that we may share;
that we may serve;
that we may prove worthy of
Thy blessings.

"Strengthen us, O Lord,
that we may build
a world where all may live
in brotherhood, sharing one
another's burdens.
--Amen."

Volume IV February 1953 Number 1

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FELLOWSHIP IN PRAYER
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Volume IV February 1953 Number 1

LOVE AND BROTHERHOOD

"Jesus throws down the dividing prejudices of nationality, and teaches universal love without distinction of race, merit or rank. A man's neighbor, henceforth, was every one who needed help, even an enemy. All men, from the slave to the highest, were sons of one Father in heaven, and should feel and act toward each other, as brethren. No human standard of virtue would suffice; no imitations of the loftiest examples among men. Moral perfection had been recognized alike by heathen and Jews, as found only in likeness to the Divine, and that Jesus, proclaims as, henceforth, the one ideal for all humanity. With a sublime enthusiasm and brotherly love for the race. He rises above his age, and announces a common Father of all mankind, and one grand spiritual ideal in resemblance to Him." --J. C. Geikie.

Yes, the love of God and the love of neighbor are coupled together. My neighbor is just as dear to God's heart as I am. God made us both and, like a tender father, he is interested in our welfare.

The world fatherhood of God should eventually unite all mankind in love and service.

And so, in this new year, let us--

"Ring out the blot of racial hates,
Ring, happy bells, across the states
And into every neighborhood
Ring in the love of brotherhood."

oooOooo

B R O T H E R H O O D

By Harry Halsey Starrett

When altruism replaces egoism in the hearts of men; when giving replaces getting, in the lives of men, then and not until then, will "Peace on Earth, Good Will toward Men" become a glorious reality.

Wars will never cease and peace will never prevail on earth so long as the flame of hate burns in the hearts of men.

War is born of hate while peace comes alone through love.

Love is the essence of peace; peace is the spirit of brotherhood; brotherhood is the fulfillment of The Law -- "Thou shalt love thy neighbor as thyself" -- and the salvation of the world.

Love is the only weapon which will destroy hate, "resist not evil but overcome evil with good." Evil is good's opportunity. Meeting hate with hate is like pouring gasoline on a fire to extinguish it; it spreads and intensifies it until it becomes a raging, all-consuming conflagration, sweeping all before it.

Love is the only way to freedom, unity, equality, security and happiness.

Until peace abides in the hearts of men there can be no peace in the outer world, and peace cannot abide in our hearts unless our hearts, through obedience to The Divine Law, beat in perfect unison, with The Great Divine Heart which embraces and loves all and all alike.

Peace is of the heart -- not of the mind nor of the lips. It is not enough to think peace and to talk peace; we must live peace to have peace, and we cannot live peace so long as selfishness fills our hearts and rules our lives.

So long as man thinks only in terms of money, he cannot enjoy the fruits of Spirit. Peace is one of the fruits of Spirit.

The responsibility for the establishment of universal, and enduring brotherhood and peace--one and inseparable--rests on each of us as individuals.

World improvement begins with, and depends upon, individual improvement and this improvement must be spiritual because, if we do not improve spiritually we do not improve

at all for Spirit alone is real and eternal.

Awakening to our individual responsibility is the beginning of wisdom, of self-purification, of spiritual unfoldment and of world salvation.

Victory and peace will come through surrender--not of the sword but of self.

The first and greatest enemy for man to over-come is self, for in mastering self he becomes master over all.

When The Master lovingly admonished us to "Love one another," he pointed the way--the only way--to brotherhood and peace which are the fruits of love.

oooOooo

THE SONG OF SONSHIP

All sons of One Father, we worship together
Drawn in of Thy vast indiscriminate love;
We rise in thanksgiving for all we are receiving
In body, mind and spirit, Thy great glory prove.

We praise Thee for turning our minds to discerning
The truth as in Thee and the world Thou hast made,
O grant us the guidance of Thy untiring patience
The fortresses of error and self to invade.

Work with us in working, be with us in playing,
May always the game be esteemed o'er the crown,
Then if in the contest, the foe we have not vanquisht
Our brows may wear the laurel of Thy "well done."

Be Thou the foundation of every Nation,
Preside in the temple, the home and the school,
Till the beam of Thy lighting our blunderings are righting,
And all men know the freedom of Thy glorious rule.

--A. E. Johnson.

oooOooo

LEARN TO LOVE LIFE

By Grenville Kleiser

WHEN YOU HAVE LEARNED to love life for itself, it will assume new and vital significance for you. To really love life for itself, to be grateful for the privilege to live and work and enjoy will enable you to face life with courage and equanimity.

Think of it! The very nature of the love of God is now yours. The wisdom and inspiration of Divine Mind is your rightful heritage.

YOUR WHOLE LIFE depends upon the kind of God you believe in and loyally serve. Think of God as universal Love, as the one and only mind.

Your thinking makes you what you are. Face life with gratitude for your blessings and responsibilities.

* * *

TO LOVE LIFE will keep you mentally young and well-occupied. It will save you from many a doubt and disappointment.

Right thinking brings right results. You have been endowed with the power of choice. The problems of living are all in your own thinking.

YOUTH HAS BEEN CALLED a state of mind. It is a freshness of the deep springs of life, of willing adaptability to circumstances. You are as young as your faith.

Henry Drummond defined love as the greatest thing in the world. The Bible tells us that "God is love; and he that dwelleth in love dwelleth in God, and God in him."

CHRIST SAID, "This is my commandment, that ye love one another, as I have loved you."

When you love life you will make the best use of time and opportunity; you will maintain a high standard of thought and conduct.

* * *

I AM THE SECRET OF HEALTH AND HAPPINESS. I am the inspiration of youth and the solace of old age. I am always

available. I am invincible and eternal. I am the antidote for poverty, crime, cruelty, and fear. I am the conqueror of disease, despotism, and despair. I am the healer of hatred, sin, and injustice.

I am the co-partner of truth and righteousness. I am the remedy for the world's wants, woes and wars.

I AM THE BUILDER of churches, chapels, and cathedrals. I am the guide of preachers, poets, and prophets. I am the creator of lofty music, pictures and architecture.

I am the handservant of faith, hope, and charity. I am the fulfilling of the law.

I AM DIVINE LOVE.

oooOooo

PRAYER A NECESSITY

By Ray D. Mason

Today, as never before, Prayer is a necessity in the lives of men and Nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction.

Our deepest source of power and perfection has been left miserably undeveloped. If the power of prayer is again released and used clearly in the lives of common men and women, there is yet hope that our prayers for a better world will be answered.

The world must be reminded that peace on earth can only be obtained by good will toward men.

Civilization cannot survive materially, unless it can be redeemed spiritually. It can be saved only by becoming permeated by the Spirit of Christ, and made free and happy by the practices that come from that Spirit.

Then and only then can discontent be driven out and the shadows lifted from the road ahead.

We must hold no malice toward any one--charity for all, with firmness in the right, as God gives us to see the right. We must all strive on <u>together</u>, and finish the work we are in--to bind up the Nations' wounds, to do all which may achieve and cherish a just and lasting peace among ourselves and with all Nations.

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E V A N G E L I S M
Continuity and Change
By Dr. William Ernest Hocking

(Continued from December issue)

The lost world needs new truth. But when one speaks of new truth, there is distress in some quarters, an arousing of the protective spirit of loyalty toward what is old and permanent.

It is one of the tragedies of Christian history that misunderstandings may be created by unreal issues. Whatever the differences between conservative and liberal in theology, there is no point in making an issue between continuity and change, between the new and the old. There is an old saying which states:

> "Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

From this very clear hint, there are two ways of failing to meet any situation that confronts our evangelism -- one is to draw out of our treasure only the old things, the other to draw out only the new things.

Let me say a word to those who fear any change. Your central position is just. It is the whole point of religion to bring a man into the presence of what is eternal, unchanging. Were this not the case, religion would not be a refuge and relief from the shifting foundations of the flux all around us. There are persistent religious problems, which spring out of the moral life of man, his sin, his suffering, his ignorance, his transiency: These are the same from age to age. And when the answer is found, it remains a true answer. If Christianity contains true answers to these problems, or to any of them, the passage of time is not going to render these answers false.

These problems are of actual human beings; hence they always arise in the context of those personal lives. In a sense, there is no "problem of sin;" it is my individual problem of my individual sin. Hence if the preacher is to speak to the problems that exist, he has to follow that contemporary road; to find the man where he lives and when he lives. Otherwise, he fails to equip his convert with the

mental means of living his concrete life in his own community.

Jesus had one unchanging truth to convey. Yet never in our records does he repeat himself; he never gave twice the same prescription. He followed the method of the wise physician, who knows that each disease is the disease of an individual patient, and there is no standard remedy to fit all cases. He knew, as a wise teacher knows, that truth cannot be inserted into a mind; it can only be received there as an answer to a question which that mind has formed for itself. It must be grown, and that means that its stem will have historic roots. Hence change is the very condition of life.

Few things have changed so much as have Christian missions. Our missions are not the missions of Paul, the middle ages, or of the sixteenth century. They are a new set of missions, only one hundred and fifty years old. Paul's was not a foreign mission in our sense, it moved within the Empire; not backed up by any board. He did not even settle down to stay where he preached. He moved on and expected the church to take care of itself with the aid of a few pastoral letters.

I will not detail the respects in which the oriental mind has changed its questions since our missions started, nor the African, nor the South American mind. People everywhere are facing religion with different presuppositions, or questions, as the line between human knowledge and human ignorance, doubt, perplexity, takes new contours. The present questions come out of a different mental history and tempers. One hundred and fifty years ago the oriental was ready to assume that there is a religion of authoritative origin and that his only problem was to find the right authority. He was ready to decide this largely on the strong personal impression made by the great preachers coming out of an unknown western land. Today, the oriental in touch with school or city life is not ready at once to consider any authority. He has been touched by the temper of human self-help through science and government. He is more than half alienated from any gods at all, unless they can make common cause with these human agencies. Further, he knows vastly more about us than he did, and what he knows does not make the task of

the preacher easier. The obvious innocence of the missionary was once a protection against resentments stirred up by commerce and diplomacy; but now that same absence of connection with these affairs or knowledge about them is taken as a sign of guilt or of folly, and he must be prepared to carry the weight of a century of disillusionment and the indictments of an 'economic interpretation' of history.

Hence, however stable the goods which our religion has to offer, it has a new case to present, new pledge to give, a new mode of offering what is eternally true. The questions now put to Christianity by the Orient are in fact the new attitudes, presuppositions, doubts, with which we have to contend.

Christianity must be always ahead of the 'newest' thought. But, it requires everlasting nimbleness on our part to be there with it!

Now a word to those who distrust that truth can be identical from one age to another.

Some feel that religion, since it has a living function to fulfill in a living social body, must be continually reborn, as that body is reborn. You appeal for a resolute scrapping of old conceptions, and for launching out on something called modernity. You point out, religion does move; trending steadily toward humanism, social concern, toward admitting variety of theological outlook. Then why not cut adrift from the stuffy pieties of the private self, the impossible ideal of credal unity, and go in for humanism, science, variety?

Here we have the illusion of the reformer. His slogan is that "all things must become new;" he is in an incessant revolutionary pother. He fails to see that on his basis all the thoughts of men are condemned to futility, including whatever brand-new truth may be served up hot from the scientific griddle today. On such a plan whatever truth we get will shortly be rendered untrue by its successor; and with that the whole importance of getting truth evaporates. This view wholly misreads the history of thought. There are novelties—and today they come thick and fast, especially in the fields of science; but these are never pure displacements, they are new branches on a slowly growing stem, which has a permanence of form.

Further, there is no 'trend' in the history of thought

which is uniformly one way. Thought has its reverses of tack, like a sailing vessel; it recurs to former positions with better definitions; it alternates positions, moves to new ground, and yet preserves unaltered a central core of truth of which it becomes through all changes more clearly conscious. Hence, 'trends' are the poorest of grounds from which to discern the future.

The truth of Christianity will show these traits. Our apprehension of it is subject to growth and change; any formulation we reach will be a fair target for revision. Yet there is an enduring essence of which we become slowly aware, and which draws us together, even while our definitions tend to split us apart. An exhaustive statement may never be within our reach; but even now it is possible to indicate some portion of it which we can, together, regard as permanent. (To be continued next issue.)

oooOooo

MY PRAYER

Keep me aglow with thoughts of Thee,
Help me to know serenity,
Whether I rest or work or pray,
Let me be with Thee night and day.

Keep me responsive to Thy Will.
The voice of self within me still.
And, in the Silence, to my soul impart,
The deeper understanding of the heart.

--Mabel C. Burlingham.

oooOooo

All life is sacramental.
Each life is a stewardship of the garnered wisdom of racial experiences.

--Anna E. Cunningham.

oooOooo

LOVE OUR ENEMIES

By Calmer Newland

We are naturally inclined to hate our enemies instead of bestowing love upon them. It may seem that they merit no love, so why love them!

Nevertheless, we are more indebted to our enemies than we are ready to admit. We are inclined to review their faults and, from appearances, there may be a great deal to say against them. But let us see if they might not serve some worthwhile purpose for which we have not given them credit. In the words of St. Paul, -- "all things work together for good to them that love God." It is thus apparent that even our enemies are of some useful purpose to us.

The Old Testament, repeatedly, relates practical lessons which the Jews learned through their enemies. God's prophets warned them if they departed from the Lord's way, they would be subdued by them. Under the bondage of their enemies they learned their lesson. Their enemies were, in reality, the means God used to bring them back to Him. Our enemies used by God may be the means whereby we again return unto the Lord.

For some mysterious reason, we do not see our own faults as easily as those of others and especially those of our enemies. But our enemies, in revealing our faults, are the means of giving us a more balanced vision of ourselves. Enemies never flatter us, and what is worse than flattery? Thus, we are indebted to them for this important service, which we seldom gratefully acknowledge.

The thirteenth chapter of I Corinthians is a tribute to the magic possibilities of love -- that love will win out when all other means fail. Love is the universal language all understand. Love bestowed on our enemies is the best investment we can make. We cannot overcome evil with evil, but we can with love. What is love? Some of the evidences of it are kindness, patience, humility, unselfishness, sincerity, brotherhood, friendliness and related virtues. Love is the unfailing power to overcome our enemies -- for love conquers all things; let us yield to love!

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SIKHISM

Various articles on the religions of the world have appeared in FELLOWSHIP IN PRAYER during the past three years to the interest and enlightenment of many of our readers. We could continue for years and still the list of differing faiths would not be exhausted. It would not seem necessary to dwell at length with less powerful faiths, except from proving the similarities of all faiths. Some are purely man-devised to meet local conditions, while others do strike a deeply spiritual cord. In the latter category Sikhism has cast an influence far in excess of its numerical strength.

A faith originating in India under the guidance of Nanak (1469-1538) grew rapidly. The writings of the early founders, with ten subsequent leaders (Gurus), combined to form the sacred book (Granth) of the Sikhs. All taught that the way of salvation was through love, the way of faith or devotion. And all taught the oneness of God, to whom they gave various names, Ram, Brahma, Govind, Hari.

The belief in rebirth was espoused, release from which meant the mergence of the individual soul in God. After the death of Nanak, the founder and first Guru (leader), successive Gurus ruled until the tenth who decreed that the Granth, the sacred book, should be their Guru.

The Sikh community became very powerful, and eventually became a nation but ultimately was crushed by the Moslems. However, they remained an aggressive people and are considered the finest soldiers produced in India. The great temple at Amritsar is the center of the faith.

The world census of religions in 1931 gave the number of Sikhs at 4,335,771.

Under the guidance of a modern teacher, Sikhism takes a unique place alongside other world religions. Its application is extremely practical, an outstanding feature being a strict interpretation of TRUTH.

We are indebted for the co-operation and generosity of Dr. Bhagat Singh Thind, famous Sikh Spiritual Scientist, for the article which appears on the following pages.

TEACHINGS OF THE SIKH FAITH
By Dr. Bhagat Singh Thind

The aim of life is not to attain salvation or a heavenly abode called Paradise but to develop the very best and all of that which is locked up in us, which is God.

In the Sikh religion, God is not an abstract idea or a moral force, but a Supra-Personal Being capable of being loved and honored, and who, in turn, loves and values His children. He is conceived of as a Being whose Presence is diffused all over His creation -- the God standing beyond the universe, yet interpenetrating it, and yet living in the holy ground of the hollow of man's heart.

God is called "the Indweller of Nature" and is described as filling all things "by an art that is artless."

The universe too is not an illusion, being rooted in God who is real. It is a reality on account of God's presence in it. His will is above Nature as well as working within it, and in spite of its immanence it acts not as an arbitrary force, but as a personal Presence working most intelligently.

God is indivisibly One, above every other being, however highly conceived. He is the highest moral being, who has inscribed all men with His Name - the indwelling audible life stream - the Word. The ways to realize Him in oneself are not many, but only one, and that way is not the way of knowledge or the intellectual concepts of various creeds. Experiencing the unity of His Presence within and oneness with Him is essential. The foundations of Man's uplifts are not laid on such short-cuts as miracles, manstrams and mysteries, but on man's own humanity, his own character. It is the character alone, which helps him in moral crisis. Mysticism can be, and often is used for the obvious purpose of exploiting the credulous; it often promises the kernel and offers the rind. Ultimate aim is the development of the fullness of Godhead involved in his being, full effort means full progress, and full progress brings full attainment.

Man does not start life with a blank character, he has already existed before he is born, he inherits his own past, as well as that of his family and race. All this goes to the making of his being, and has a share in the mould-

ing of his nature. But this is not all, he is given a will, with which he can modify the inherited and acquired tendencies of his past and determine his coming conduct. If this were not so, he would not be responsible for his actions. This will again is not left helpless or isolated; through the Grace of Guru and God's word within him, it can be attuned to the Supreme Will of the Father of all life, then he acquires a force with which he can transcend all his past, transform it and acquire a new godlike character.

The universe is born of His will and good and evil are there placed in the very nature and heart of it by Him, and they are the means for the growth and unfoldment of souls, all the three worlds are for our edification. All obstacles, problems and difficulties are stepping-stones for souls' own elevation and enrichment; battling with them makes the soul stalwart, and winning victory over them gives the soul the crown of manhood.

This world in which humanity lives has a rational structure and is knowable by man, its right knowledge is very necessary for the growth of the human soul and its prosperity. All its activities are measurable and display an orderliness expressable in definite laws. These laws are fixed and changeless, and human thought can anchor there without fear of partiality or prejudice. All things are related to man and he is related to all things.

Perfection can be only realized in human manifestation of the soul, human existence is the most precious. As water is for our outward cleansing, so the fire of His Holy Nam, the regenerating Power, is for our inward purification and integration. Nam alone is free, flawless and all-conquering. Man remains a "natural man" (Jiva) or a "living soul" until the quickening spirit comes through the Nam to make him One with his God.

The unquickened man cannot resist evil, cannot win victory over Nature and conquer sin, sickness and sorrow successfully. Only he who is connected to the Nam the Word within can abide in the Sahaja state and be the Conquering Hero.

No matter how frail man may seem, however tired, weary and worn, sad and discouraged, let him learn from the gracious Guru, the Teacher of the Inner Path, how to enter

into the "audible life stream" of His Holy Nam, and instantly he is filled with the exquisite strains of the Spirit, the Music Divine stirring his soul, lifting him into divine state, where only peace, joy, power, enthusiasm and the Presence of the True King of Kings is enjoyed. The knowledge of this Indwelling God and companionship with Him is Life Eternal. Such, in brief, is the teaching of the Sikh Sat-Gurus-guides and exemplars of mankind.

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CLARION FOR THE INAUGURAL

O Pilot Torch, by Whose immortal beam
Alone do men behold the very light,
Without Whose kindling dies the fiercest flame
Brief as a firework on a gala night,
Flood with Thy radiance our murky eyes,
Make them the camera of Thy mysteries.

The desert blossoms with a ghastly gourd,
The sunset isles take on a fearful dome,
And life thereunder, man and beast and bird,
Are sepulchred beneath the broken home;
Burnish Thy rainbow on our skies again,
Forbear the punishment, and make us sane.

The ill that grows into an ugly fact
Is first foreshadowed in the frantic mind,
Yet still the heart tho lukewarm is intact,
Still in its custody Thy love we find;
While unassailable upon her throne
Sits the queen Soul, secure because Thine own.

By all her potency in league with Thine,
By all the aid of the immortal Dead
Transfusing us as with a holy wine,
By little children regent in Thy stead,
Lead us, O Lantern, up from where the light
In mist goes out, onto Thy sunlit height.

--A. E. Johnson.

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OUR ANNUAL MEETING

The annual meeting of the Board of Trustees of Fellowship in Prayer was held on February 4th in the Board Room of the Hanover Bank and Trust Company, 34 East 34th Street, New York City. The courtesy extended by the Bank in the use of its facilities was, indeed, appreciated and aided tremendously toward the success of the meeting.

Three newly elected trustees were received into active service; namely, Mrs. Thomas M. Taylor of New York City, Prof. A. E. Johnson of Syracuse, N.Y. and Dr. S. R. Shafaq of Iran, now in America.

While Mr. Sydney D. Maddock has found it increasingly difficult to serve as a trustee, his resignation was accepted with regret. Officers elected at the meeting are listed on page 24 of this publication.

The Report of the Executive Secretary showed marked progress during the past year. Future prospects will depend, to a large degree, and limited only, to the receipt of new funds to advance the work.

It was decided to seek volunteer workers in different promising localities and thus build up inter-faith groups to further united prayer, ultimately bringing about a spiritual renaissance.

One outstanding item of importance was the strict adherence to the "purpose" of Fellowship in Prayer. It was felt that there should be no deviation whatsoever from the statement set forth in the papers of incorporation as follows:

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

Another development brought forth unanimous praise by the trustees for the splendid cooperation and interest of the Fellowship Advisors during 1952. Due resolutions of gratitude were voted.

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HOW TO PRAY

By Dr. Robert Wells Youngs

TEXT: "One of the disciples said unto him, 'Lord, teach us to pray.'" (Luke 11:1)

I have chosen as my subject, "How to Pray." It is not my purpose to get you to pray. I have no convincing reasons that will persuade you if you yourselves do not possess an impulse to pray. Samuel Johnson, when asked what he thought was the strongest argument for prayer, replied: "There is no argument for prayer." As William James said, "The reason we pray is that we cannot help praying."

The reason some people do not pray is that they do not know how to pray. They lack the impulse to pray because they have never been taught and trained to pray from their youth up. They have never taught themselves to pray probably because they have never felt the need to pray. They have never experienced what Abraham Lincoln meant when he said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom, and that of all around me seemed insufficient for the day." Prayer is something we cannot help doing if we know how to do it well enough to gain its satisfactions. Therefore, let us consider how to pray.

In the first place, when we pray, we have to be mindful of God. It is not enough merely to use the language of prayer or to assume an attitude of prayer with our eyes closed, our heads bowed, and our hands folded. Words of prayer do not constitute praying if we are separated from God by a cynical mind or by an unrepentant spirit, if we are thinking about ourselves rather than God, or, if in public prayer we are thinking of those before whom we pray rather than Him to whom we pray, if like the preacher reported in a Boston newspaper, we utter the most beautiful prayer ever offered to a Boston congregation. Prayer is futile if we are like King Claudius when he said:

"My words fly up, my thoughts remain below.
Words without thoughts never to heaven go."

For this reason, many of us never pray the Lord's Prayer. Saying it as often as we do we say it by rote. Knowing it as well as we do we know it without thinking. I have test-

ed people in group meetings, by asking them to repeat the Lord's Prayer slowly and thoughtfully. Seven out of ten break down when, instead of saying it by rote, they try to think each word as they say it. Prayer, whether it be a model prayer like the Lord's Prayer that Jesus taught, or prayers of our own, must be directed to God, while our minds are conscious of God and our souls are in the spirit of God. Otherwise it is not prayer.

In the second place, when we pray, we must be sure to put God's will first. Jesus prayed "not my will but thine be done." Prayer has no value if it is simply a means of telling God what we think about the world and how we would order it. Comparable to that would be my trying to teach mathematics to Einstein. The richest value of prayer lies in our trying to learn God's will, gain God's strength, secure God's wisdom, feel the inspiration of God's spirit.

Prayer is not a way to tell God what we want, but to appropriate what God offers. We have to approach God in prayer much as a scientist approaches nature in his laboratory. A scientist never conceives an invention first and then afterward demands that nature give him what he must have to make the invention work. For example, having first invented a radio, he does not demand magnetic waves of nature so that the radio will work. No, a scientist only invents that which will use what he has found nature offering to him. Likewise we must not use prayer to adjust God to our lives; we must use prayer to know that to which we must adjust our lives. God's will comes first in real prayer.

In the third place, when we pray, we should pray only for that which we really want. That is, we should want what we pray sufficiently to cooperate with God in securing it. So often, what we pray is not wanted enough to pay the price of it. We want health but not enough to obey the rules of health. We want peace, but not enough to start loving our neighbors. We want safety but not enough to be careful. We want money but not enough to be thrifty. We want many things in prayer, but not enough to work, sacrifice and pay for these blessings. Prayer is not a substitute for our own efforts. Prayer is in addition to our work. It brings us into partnership with God -- a partnership where we take some of the risk and

make some of the investment. We should pray as though all things depended upon God, but only if we are working as though all things depended upon us. We should want that for which we pray enough to work that way.

In the fourth place, when we pray, we should always pray for what God can do. In spite of the fact that God is omnipotent, there are some things even he cannot do. When a mother tried to tell her small boy that God can do anything, the boy inquired, "Can God make a mountain so big that he can't jump over it?" That is silly, but no sillier than some of the things we human beings ask of God. Sometimes we ask the impossible of God when we expect him to sacrifice the good of many people to satisfy our personal fancy. Dr. Fosdick tells about the woman some years ago who wrote a letter to the engineer in charge of the construction of the Eighth Avenue subway, - demanding that he stop the blasting because it interfered with the singing of her pet canary. God cannot stop the lightning and the rain, the wind and the sun, as well as the orderly procedure of the planets in order to give us what we want. He cannot repeal or suspend the law of gravitation so we will not fall down. Prayer must be so intelligently considered that we do not ask the impossible of our Heavenly Father.

Finally, when we pray, we should pray with faith. We should not be like the farmer in a drought who was taking his family to church to pray for rain. When his daughter wanted to delay the departure in order to go back for her umbrella, he scolded and said, "It never looked less like rain." "But," protested the little girl, "I thought you were going to pray for it."

Why should we be skeptical about many of the prayers we ask. Wonderful things happen in this world without prayer. Why think that they cannot happen oftener with prayer. We all know Henry Ward Beecher -- a great preacher and religious leader of a century ago. How many of us know his brother, Thomas K. Beecher, who was another striking character of that day? One day Thomas and his wife were driving to a meeting in their buggy -- late as usual. As they approached a railroad crossing, a long slow freight passed in front of them. They were likely to be delayed many minutes. Suddenly the cars came apart allowing room for them to cross the track. Mrs. Beecher exclaimed, "Thomas, I wish

we had been praying for that, it would have been such a good answer to prayer."

There have been many occasions, in my experience, when wonderful things have happened, things for which I wished I had been praying because they were such a good answer. Sick people certain to die have recovered before my eyes. Estranged people, their marriage on the rocks, divorce inevitable, have renewed their love and achieved peace. Delinquent children, on the road to prison, have unexpectedly found themselves and become an asset to society. And I shamefully confess that I was not praying for so perfect an issue of their troubles. Evidently someone else was. How much better it would have been if I had been praying for these things, if my faith and exhortation had encouraged the work of love. To you all, I say, have more faith in prayer.

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THE SOUL'S REACH

Prayer is a listening, more than what is said,
A waiting spirit, waiting to be led.
Trusting the silent voice that speaks within -
Sensing the surge of power to rise and win.
Prayer is our grounding in eternity,
Building in reservoir what is to be.
Stand, then, alert, and ready for the cue,
There is direction, purpose, waiting you!
Break down the prison door of self and stand
Firm on the wreckage with a willing hand.
Out of the blinding night a star shall rise
And wait for recognition in your eyes.
Follow the star of truth--its radiant glow
Lights paths of knowledge where you now may go.
Always this rich abundance needs the key
Of our readiness - awake and see!
Prayer is the measure of the soul's long reach,
Calling forth wisdom that no man can teach
Freeing a vital flow to our command,
Lifting the human soul to touch God's hand!

--Mary E. Linton
(Observed by Mrs. F. E. Wilcox)

.... IN PRAYER

By A. E. Johnson

Please get the title right, especially the preposition - FELLOWSHIP IN PRAYER. A paraphrase might read: Fellowship of Realization, Circle of Appropriation - an attitude, in other words rather than a goal; a coming in through an open door, now rather than some day.

If one reads the Lord's Prayer as if for the first time, two very significant facts will be noted. First, that the Prayer admits only one physical request - "Give us this day our daily bread." And even this is spiritual, since it includes the grace that we may (in the beautiful words of the Communion) "feed on Him in thy heart, by faith, with thanksgiving." There will be found here no request for peace, none for health. All this, and more, is taken care of by that "Thine is the power." In truth, the genius of the Lord's Prayer consists in our tapping the power of the Source.

Note also the total absence in this divinely-given Prayer of the first-person-singular. In familiar parlance, there are no "gimmes." It is as majestically plural as it is profoundly and inclusively provisional. Now FELLOWSHIP IN PRAYER would like to think that, at least in some degree, it follows these principles of the Lord's Prayer. For it aims at nothing short of releasing God, even as a plumber "lays on" the water into a house from the Main (fine word); an electrician wires a home for light. "For Thine is the power" - connect me up, therefore, - or rather connect us up.

Take the subject of peace. It has been pointed out (though few seem to attend) that this is a by-product, the blossom of righteousness. And yet, for the most part thoroughly undeserving, we apply for peace as a man might try to buy a gold brick over a dry-goods store counter. That peace is a beautiful thing, none but a fool would deny; yet it is worth noting that this virtue comes third in the list of the fruits of the Spirit: Love, joy, peace.

An inordinate desire for direct peace is certainly not the mark of a great Christian. That we can purchase peace at too terrible a price, "Munich" only too terribly illus-

trates. So often we ask for more than was granted the lover of concord Himself.

"Help me to follow Thee,
"But not through Gethsemane;
"And I know a detour at Calvary."

This may be peace; it is not Christianity.

Or take the subject of health. Unless we associate God with disease it is certain that, in Him, we literally cannot be spiritually sick. It would seem to follow that any prayers for health were covered by the phrase "Thy will be done," and by "Thine is the power." Similarly peace would be a procession from Love and Joy. John Masefield goes further than this, maintaining "The days that make us happy, make us wise."

It would seem, then, that there are pilot prayers that take care of all the little birthday-candle prayers, so to speak. Or, in terms of our title, FELLOWSHIP IN PRAYER, when we are "in prayer" we create a ring, far more than magic, comparable with the poet's--

Love and I had the wit to win,
We drew a circle that took him in.

Let it be made very clear that we do not maintain that one should not pray for peace - God forbid; but only that such petition should always be studiously preceded by penitence, and then additionally qualified by some such words as "that we may deserve peace." Each one of us is a cause of war, and therein is the basis for our prayer.

There is a sense in which every living soul is a member of FELLOWSHIP IN PRAYER. How so? Because everybody prays, even blasphemers. And we may believe that God knows how to translate, even to transpose, our prayers, all our yearnings. It could well be that the prayers we do not actually utter are stronger than those we do. It is a commonplace that He often answers our prayers by not answering them; even answering them in reverse. Consider that tremendous wish -- "Thy will be done on earth as it is in Heaven." Who knows how to interpret this; and perhaps only a spiritual genius is able to say the first four words, and really mean them.

Meanwhile FELLOWSHIP IN PRAYER believes, with many good minds not too interested in prayer, that the Man-failure (should it be one word - Manfailure?) of the first half of

the 20th century constitutes one of the ugliest chapters in human history. We are being dropped to our knees; compelled into divine receivership. Queen Elizabeth begs -- "Pray for me on that day," and President Eisenhower seems to have re-enlisted in the frontline brigade of "those who are for us." Both Queen and President are of the fellowship in prayer, publicly.

Possibly - and for my part I could believe it - they were constrained to this action by those who have emphasized at this time the incalculable value of the human mind's finest function - prayer; prayer that could render all iron curtains as soluble as salt in water. Perhaps one may be allowed to pun, and say - THE solution is prayer - FELLOWSHIP IN PRAYER, of Realization, of Appropriation -- One World, God's.

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A P P R E C I A T I O N

The cut of the global design on the front cover, appearing in a recent issue of "NEW YORK STATE EDUCATION," is a gift to Fellowship in Prayer from the New York State Teachers Association. We are indeed grateful for the courtesy and generosity involved.

We are deeply indebted to those listed below, as well as to our Contributing Editors, for the articles appearing in this issue:

Mrs. Mabel C. Burlingham	- "My Prayer"
Ray D. Mason	- "Prayer a Necessity"
Calmer Newland	- "Love our Enemies"
Prof. A. E. Johnson	- "Song of Sonship"
	"Clarion for the Inaugural"
	". . . . . in Prayer"
Mary E. Linton	- "The Soul's Reach"
(Observed by Mrs. Florence E. Wilcox)	
Mrs. Ae'lis Churchill Chaphe	- "God Still Reigns"

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NOTICES

World Day of Prayer will be observed by Christian Church Women on February 20, 1953. The power of prayer on this day is felt around the world in spiritual values, as well as an out-pouring of material gifts.

Fellowship in Prayer is glad to print brief items of vital interest in any or all faiths. However, no reporting staff is maintained to cover all of these interests and, thus, valuable announcements are missed.

We strongly urge the study of ways and means to establish inter-faith groups in towns, villages, cities and counties. An understanding between neighbors is essential if there is to be an understanding between nations.

February is Brotherhood month. Race Relations was February 8th, sponsored by the National Council of Churches. Brotherhood Week (February 15-22) is sponsored by the National Conference of Christians and Jews.

Visitors to our office are always welcome and we were happy to greet a number these past weeks.
Address: 22 East 29th Street, New York 16, N. Y.
Telephone: MUrray Hill 5-2758.

The annual subscription rate for "FELLOWSHIP IN PRAYER" is $2.00. This, of course, barely covers the cost of printing and mailing the publication. Therefore, does not provide financial backing for the broader program which calls for larger contributions. The enclosed envelope may serve as an introduction to a friend whose prayers we also seek, along with your own.

P R A Y E R:

Dear God and Father of all mankind, may we never jeopardize our love for thee by hating our brother whom thou dost love. May we learn the grace of loving even our enemies and those who may do us wrong. Wilt thou increase our own love for all mankind, and may thy Kingdom come in all hearts the world around. Amen.

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GOD STILL REIGNS

This dear old world is just the same
As it was in the beginning,
The sun still shines, the flowers bloom,
The birds still go on singing.

The hours and days are just the same
As when God gave them being;
It's man whose hand has changed the earth
By his own mad decreeing.

For what is man, or what his power,
Or what his puny strength
Compared to God, who rules the earth
Throughout its breadth and length?

Man cannot touch one shining star,
Or change God's wondrous plan
Of universal love and peace
And brotherhood of man.

--Ae'les Churchill Chaphe.

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